

號掛局政郵華中
類紙聞新爲認
社聞新京燕學大京燕
期十三第卷一第

四機學京：電
號十分大燕話

討論重要議案三項

美籍入學問題由院長會議辦理
大一軍訓及某學系問題無結果

清華工學院長顧毓琇

在燕大講科學與中國

純粹研究於科學界有供獻
放棄純粹研究爲國防設想

清華大學工學院院長顧毓琇博士今日上午十一時二十分應燕京大學之請，在該校師生大會講演，講題爲「科學與中國」，略謂科學家須有服務精神，纔能與國家發生關係，科學的目的探求真理，並非爲救國，就科學的定義來說，並無與國家和人類發生關係的地方，而是爲求智識求真理的，人類研究科學，是爲滿足智識而已，與文學，美術，哲學，宗教等相等，不過所謂科學家，並不是只有「科學知識」就算了，必須有「科學訓練」，美必須有「科學研究」，在科學上有研究有結果有供獻，纔算是科學家，中國的科學運動，路子走的很對，在辛亥以前，翻書留學，是求科學知識，民國初年講求科學方法，便是科學訓練，現在已到了科學研究時期了，中國研究科學的人，在科學上確有供獻，科學也確有進步了，九一八後，國人都高

燕京輔仁互有得失

籃球燕
足球可

五大學球賽第六週，輔仁與燕京重會於燕京，除拔河輔仁棄權外，足籃球各有勝負；燕京籃球獲勝，兩幕結果如後：

籃球燕京奏凱

籃球評判員杜科。輔仁隊技術差劣，連絡益形散漫；燕京於本屆五大學中，除師大外，已無出其右者，投籃得心應手，十九中的。結果第一局十三比八，第二局十四比五，第三局十六比三，第四局十一比四；總計五十四比二十，燕京獲空前之勝利。

足球輔仁倖勝

足球輔仁隊與上次對燕京之陣線，迥然不同；傳信秋調回，與趙秉圭同守防線，異常鞏固。林松發充任中堅，輸送較利，燕京連絡亦較前進步，累次進迫，惟輔仁門守王與武覺橫異常，曾一廣無故阻擊燕大前鋒某，燕大隊因不願生事，未起衝突，但四圍現象嘩然，咸爲燕京抱不平。前半時遂以一比零

新聞會展期

新聞學系及新聞學會主辦之每月例會，第二次會原定明日晚七時在臨軒舉行，茲因一二年級生與軍訓時間衝突，特改至下星期四（十二月十三號）晚七時舉行。

臨湖軒茶會

燕大校務長司徒雷登定於
本星期四(十二月六日)下
午四時在臨湖軒舉行茶話

新生活運動

燕大組成團體
工作即日開始

燕京大學當局前接北平市新生活運動學校服務團與新生活運動促進總會來函和圖章式樣。該校陸校長及輔導課主任夏雲，當即按章組織一小團體，以便推進。並於上星期五

(十一月三十日)下午五時

交通部新政第一聲

減低汽車票價並由各樓代售
寄遞信札文件等物一概免費

學生會臨時維持委員會交通部，鑒於一般學生對於大陸汽車公司諸多不滿，由負責人向大陸汽車公司交涉，改善辦法，初步交涉，昨已商洽圓滿，其結果即（一）關於購買汽車票：為節省同學汽車費起見，由即日起請同學向各樓院齋夫舍暨購買汽車票零售每張僅收三毛三分五厘。（二）關於汽車自辦：由本大學發行交通債券作為自辦汽車之資本，請同學教職員踴躍認購，股票詳細辦法，將另行公佈。（三）關於票價：為減低票價成本與開銷不日答覆本部。（四）關於寄遞物件：稿件信札及普通文件一概免費，小型提包及大小相仿之包裹，託汽車行遞送，每次收費一毛，大型提包或條包收費二毛。（五）關於車坐：大陸公司已允設法改良。（六）關於校內洋車價目，業經規定價目表另行公佈。（七）同學對於車行，如有不滿之處，請即通知交通部當據理交涉，此外同學對於交通如有建議，交通部極端歡迎。

燕大日歷

星期三 十二月五日
 上午八時五十分：尊德樓禮拜，馬文綬先生主領。
 同 上：適樓禮拜，魏永清先生主領。
 星期四 十二月六日
 上午八時五十分：尊德樓禮拜，貝盧思女士主領。
 同 上：適樓禮拜，林啟武先生主領。
 下午四時：教職員募捐會，臨湖軒。
 下午六時四十五分：燕太歌詠隊，適樓。

禮拜堂裏一派典雅

讚美詩歌令人心曠神怡
黃院長的講演有點神秘

黃院長的講演有點神秘

「清歌一曲萬慮消」，燕大禮拜堂倒是一個清幽雅潔的遺興所，深冬的上午，殘日微照，風清氣寒，校園內的人，顯然較往日減少，空氣死沉沉的靜寂，直到十點半鐘，噹噹的禮拜堂鐘聲，纔衝破了全校的寂寞，散處在校園內外四面八面的善男信女們，都聞聲興起，蟬集在寧德樓的禮拜堂來了。說也奇怪，這座樓原是習見的建築，但今天却呈露了一種特異的景象，不能不讓人重新來鑑賞牠，我踏入門後，就被一種神秘的空氣所包圍，感覺屋裏的形形色色，都有點奇特，巍岸的建築裏，四壁懸掛許多的聖像，禮拜堂門口一條長棹，兩具兀凳，堆滿了聖經詩篇等類的書籍，掉的上面壁間，懸着一幅橫額，上書「可安歇的水邊」，個大字，細加玩索，頗多詩意，禮拜堂的內部，生風橫懸，碧窗掩映，講台上直立着一個黃銅製的十字架，光耀奪目，兩傍名

爛奪目。正面有一方洞，入牆數尺，台兩傍各闢一方室，以灰布巾幔繞之，裏面安放些什麼，雖不得而知，但這種設置，適足與人以神秘的想像。禮拜的序幕開始了，起首照例是唱贊美詩，琴音悠揚，歌調幽雅，飄飄然使人有出世之想，接着就是牧師的懇摯的禱告，好像是真有一位上帝在旁聽聽的樣子，他的句句都從肺腑內吐出，叫我心悅神怡。將近半點鐘的長時間祈禱，屋裏鴉雀無聲，一聲「阿們」，全堂的人纔從靜裏復活起來。這天的講員，是文學院長黃子Whitehead 之上帝的概念，但他開口便說了這樣幾句大逆不道的話：「人們把上帝弄錯了，上帝之帝，是帝國主義之帝，聽着讓人害怕，我們應當把他改造一下」，他認為西洋的God不應該翻作上帝，最摩登的上帝，應該叫作主宰，他覺着上帝的身體量並不大，「在最小的存在penity面」，他又說西洋人的上帝觀，完全被唯物論色彩籠罩，沒有中國老莊等學派的上帝概念正確。他反覆的說了二十幾分鐘，歸結說中國人應當到西洋去傳教。這一點名鐘的消費，却增加了不少的安慰。

本壇讓出這些小的地方，專為發表燕大公眾的議論，關於論壇的稿件取選，編者以為，凡是態度光明，不存偏見而題材切於目前情勢者，都將一律刊登。當然，題目也並不是沒有範圍的。我們所歡迎的是：與燕大這個小社會裏的公眾問題直接或間接有關係的討論，此外應該聲明一句，來稿一律文責自負。

(續)

雁航

我們大多數清華燕京兩校同學，沒有一個希望兩校成爲仇敵。不僅在學校是如此，即將來到社會中也希望能打破已往卑鄙的地理派別的成見，彼此不分，共同爲社會服務。因此，在兩校間發生任何不幸事件，都要開誠布公，誰是誰非，勿存偏見解決一切問題。譬如此次事件，我們在任何理由下，也不應當設法擴大事態，增加更深的誤解，養成最後之大衝突，犧牲兩千人的福利，以洩幾個人的私仇。設使今後兩校少許同學，爲謀快個人心願，仍繼續用種種方法，離間感情，挑撥是非。我們承認他們是大衆的敵人，一定要羣起而攻之。

不過，誤會和不諒解，並不是不解決而可以了之。同時在關係如此密切的，兩千人的兩個學校間，兩方衝突，不能絕對避免，我們不僅是消極的批評，更要謀積極的建設方法，解決種種問題。例如那天事件，至少應由兩校體育部人員，負責出來見面，設法將雙方肇事同學，召集一起，開誠相見，解釋誤會，務使盡除前嫌，復歸友好。最正當辦法，更要由兩校學生會當局會見，擬定妥善辦法，將數年來同學間所有種種不諒解事情，均求得體解決，轉告各該校全體同學，務使日後不發生足以破壞友誼的不正當舉動。第二由兩校學生會設立一聯合會，聯絡感情解決兩校同學間糾紛事件，俾同學間任何衝突，皆得訴諸此會和平解決。這個聯合會在消極方面可以使事體化小，保持兩校友誼。積極方面更能促進兩校在友誼，運動，學術，以及其他課內外活動方面的互助和合作。

燕大校長陸志韋在北大演講

我自己是近於實驗心理學的，對於實驗心理學比較知道得多些。現在實驗心理學上有二大趨勢：第一，從人的外部的研究轉而注意到內部生理的研究。行為主義心理學，在從前乃注意外部的活動的研究，研究「衝動」，如性的衝動，饑餓的衝動等，此等研究，並無多大結果。不過佛羅依得學派，很受影響，佛羅依得研究下等動物的鼠，很有相當收效，但他沒

有這樣的研究人。我們希望用這種試驗所得的方法，將來拿來研究人。二十年以前，The Freudian Work 一書出現，即主張從衝動入手。如人之飲食，男女，好名，好利等衝動，都可在神經及臟腑上找出根據。打破傳統的對於衝動的神秘觀念。即是說，我們要從生理上找到心理的基礎，用確實的方法，証明心理現象的根據。十年前，我作了一本「社會心理學新論」，即代表這種轉機。

第一種趨勢，可稱為非科學的趨勢。「刺激—反應」為心理學上一個主要的公式，現在已成為心理學上和教育學上的三字經。不過，經多年研究的經驗，證明此公式僅能代表將來的希望，現在還不能以之為精確的研究工具。然而這個公式的習慣力量太大，往往有許多人看出很多的事情不合公道，因此不敢做。有人覺得這公式並不合用，因此不做。到近來漸漸不管這個公式，注意到較廣範圍的研究，不注意簡單的各別的刺激與反應，而注意外界大的環境與生理上各方面的反應的總和的檢討。郭任遠先生曾研究小鵬的種種行為，後來逐漸也不談他的行為主義也許現在正是他的轉變期。Piaget 提出了兒童心理問題來研究，他並不用任何方法，他只提出了混沌的問題，作為對象，再從這種抽出具體的東西。二十年以前的行為主義現在是完全沒有了，最近教育雜誌上有人提出「新行為主義」心理學，這也是反證前行為主義心理學不能成立。

我們現在要問人的知覺，人的情感，及人的行為是否是從各別的小的東西加起來的？從各個的現象是否能知道全體？這個發現，一改從來的學說。照行為主義者說，是能夠的，而非行為主義者則認為不可能。比方水之組成於輕養二種元素，如單在輕或養，是否能知水之實質，新行為主義者認為這是知識不夠，假使知識够了，是可以有辦法的。

總之心理學應該有這樣的動向，即：（1）要從外部到內部的研究，（2）要從全盤去了解。

中國教育心理學，完全得自美國哥倫比亞大學的桑戴克教授 Prof Thorndike，和法國的畢乃提 Binet。其實，後者是透過美國台爾滿 Terman 而到中國。就中尤以桑氏的影響最大。然而桑氏的三本心理學中，其第一本與第二本之注意點並無聯貫，且有衝突，第一本講本能，他提出了幾十個「衝動」，第二本講學習方法，講環境，講「刺激—反應」講環境，講得非常機械。兩本書大不相同。第一本的本能論已完全打倒，第二本講「記憶與學習」其屬於普通心理方面的，已打消了一部份。現代心理學注重個案研究 Case Work，以一人為單位，以整個的「人格」Personality 為對象。不過此與桑氏第三本心理學上所說的各別研究不同。

畢乃提 Binet 的「智力測量」，用嚴格的數字來表示研究的結果，到這近來對於統計不再說十分肯定的話了。忽視事實，盲目的信仰統計，在八十五分與八十五分五之間，一定要找出什麼區別，這是很難說的。所以今後只能用智力測驗的結果來代表一種智力的趨勢。

因此我們現在要採用個案研究，同時也要用「智

燕京新聞啟

燕京新聞爲燕大社區內之惟一新聞紙。自發刊以來，倍蒙燕大人仕愛護，只因篇幅過小，不能滿足讀者，現應各方要求，決於十二月一日，先將英文版增至四版，而報價亦同時減低，諸君若以之增舊友新交，實無上之聖誕禮品也。

自十二月一日起至翌年暑假止，共六月餘，僅作一學期計算。

貨物新鮮價錢格外克己……※

每日有專人向燕京輸送


力測驗」的方法。

最後說到心理學說對於教育學說的關係。本是從歷史上看，教育學說不一定跟着心理學走，然而中國的情形特殊一點。中國之教育學來自美國，而以桑戴克和杜威爲兩大偶像。在美國心理學說和教育學說關係最爲密切。中國以桑氏爲教育學上之菩薩，以杜威爲哲學上之菩薩。他二人注意點，並不相同。桑氏注重科學性的人爲方法，杜氏注重哲學性的自由發展。桑氏近來對於他自己的教育基本信條放棄不少。故教育趨勢，漸重這哲學方面，即自出發展。但是這種趨勢，並不是說完全採用杜氏的辦法，從教育的基本原理講，杜氏之根本思想在「因勢利導」，這個「勢」的研究，就是今後心理學上中心的問題。

地址 西交民巷 燕京大學內 清華大學內 電話
王府井大街 東四牌樓 南局一四九六

冬季大減價 三十天

文房用品
冬至禮物
應有盡有



北平



文字須短趣新雅
文體是文白不拘
來稿寄新聞學系

殷韋
溫甫

III 外物移入 (III之I)

現在柳像剝淨衣裳的少女，顫立在北風中，湖水結成一塊大理石，魚兒大概是嵌進大理石裏面去。不過在楓島西面，小嶼旁邊，有一尾大石魚，莊嚴得很，不管柳怎樣的鬥他，從來不動心。永遠把口張開朝天，尾巴倒立，高傲得像牛津的學士。冬天來了，高臥大理石上面，在高傲裏又顯得幾分瀟灑。

把日歷往回翻幾萬頁，這條大石魚游回圓明園。

老嚴

天。胃。中。興。大。封。功。臣。

來生出若干枝葉。
 相急三了面擇作和家送忙何最一土
 的拜該日個行還的向對可愛，
 要九將，將個是信得憐卿遭
 哭叩給行束預個起是請此
 出只王登次好備他打萬數我
 來道老基大兩真落若民，
 垂須阻典派兩是首若民，
 手止人。人轎是天，沒，
 恩打說百各子！的一邊位同
 人恭遇：姓曉，一恩又神傷也
 左，說聖聽諭直抬提了。
 右神，說聖聽諭直抬提了。
 百仙真躬這全國到醒一。
 官你已是正消父行百官
 也竟十內休養，老轅百官
 都受二萬養，自主君忙
 督能不下不，然子臣着
 死回下養，自然子臣着
 不放，的好便喜歡竟痛擁
 等那，多勞是！流淚返，
 行者我知剛是！流淚返，
 者登剛是！流淚返，
 只基後探君龍每，人等
 種國，國王行都新將
 一還口氣禮也見主後
 點要封氣禮也見主後
 凡心封氣禮也見主後
 心封氣禮也見主後
 卿，雖覺主後
 不左王就是
 知左王就是
 後丞就是

裏面去，像現在一樣的姿態，臥在荷花池裏，一年三百六十日，那隻朝天圓口，噴著一道飛泉，一匹白練拋入空中，落到荷葉上，噹噹塔塔，像大珠小珠在荷盤內嬉跑。

有一天圓明園起一把火，石魚口中噴的水也救不了這一池荷花。火後荒墟，滿園斷垣殘燼，稍為完美的建築，都漸漸的向園外跑，誰也說不清牠們怎樣的跑法，我們用不着去管他，不過這一條石魚逃出圓明園潛伏在我們未名湖內，倒有他的來路：

隔日一谈
编者

燕大教務處，以前對於無故缺席的人，均有通知信，如發現錯誤，可以至教授處請求撤消，極為準確便利。本季開學，該處已將此制取消，考其原因，恐係爲節省經費；然而對於教授學生，則均有莫大之不便：（一）現行制度，學生如欲查詢缺課次數，須至教授處翻點名簿，但平時連點名都嫌麻煩的教授，今不但人人皆向他查詢缺課，教授心中更覺得不勝其煩。（二）教授點名時錯誤是難免的，報到教務處，學生自己還不知道，等到季終時發覺了，那就變成一件極不容易明白的事。

我認爲教務處以前的制度是不可廢的，如果以爲從前的辦法太費錢，不妨另想別的方法來代替。譬如每星期將無故缺席的人名及科目用佈告的方式公佈在揭文處，用原有的統計員，再多加多花上一張白紙，但其功效則並不亞於以前的通知書。同時教授可以省去多少麻煩，學生也免得多看教務處辦事人的冷面孔。

一直溜過來，溜到現在的
地位，找下安身之所。當
然他想起以前口噴飛泉，
那樣威武的氣慨，現在口
含一塊冰，真是寒瘡；不
過想到這一湖景物，因他
增了許多雅趣，自己又高
傲起來，誰也不理的高枕
大理石上面。

足自我的理想所求而不獲
的願望；然而僅僅這，也
不可得，真是人生不如意
事，十有八九。

懷着無可奈何的心情，
睜開着惺忪睡眼，我帳望
着天花板。時間離上課很
近，約有半個鐘頭；不，
還有一千八百秒鐘呢。這

戀
床

魚門

我痛悔選課時的孟浪，每日入點班都有功課。你知道，我是如何沈重地患着戀床症！

每日清晨，伴着嗚嗚的汽笛聲，是七下古鐘的音響，那樣殘忍的把我的曉夢敲破。不管我在夢裡是身歸江南，享受着母愛的傾注；或是在莽原上馳聘，單騎救美；或是在執筆疾書，寫出許多首動人的詩歌；是在臨斷崖瀾流，遨遊名山大川；這七下鐘聲，終把我無窮的幸福與快樂剝奪盡。爲的是迴避現實的殘酷，我在甜蜜裡找樂片刻的溫馨來滿掃，或聽到窗外秋雨瀟瀟掃，便如得實地獲到充分的理由，來遮掩自己的懶惰，贏得心裏一陣輕鬆，好多輪一會兒，其實，這顯然是「藉口」，假使沒風沒雨，是一個天高氣爽的秋晨，陽光從窗口照到床前亦未見得會起床的。離上課的時間，越來越迫近，心裏未免有點焦急；然而這只是心裏焦急而已，對於軀體已失掉其合作的功能，仍舊懶洋洋地躺着。不過，我畢竟是伶俐的，我對自已說，如果這點小小的貪戀，這樣難於割捨，未免太沒有希

望了。或心裏暗數着。一，二，三，蘊蓄着勇氣，準備一躍起床，來證明自己的堅決力。可是，絲毫用不着驚愕，這鼓勵，這責備，終歸無效。我原是個戀床症的患者。

星期日或放假日，早晨，探訪我的朋友，譚國輕地推門進來，莫打斷我的幻想的線索。現在，既有了充分的睡眠之後，精神飽滿，仍不願離床半步。對於溫暖的被窩，柔軟的褥墊，我素來是主張專愛的。也就在這樣個時候：萬念俱空，心廣體胖；幻想，便向我施其魔力。它不受時間和空間的限制，把我這俘虜的靈魂帶回原始時代，復帶到未來的科學世界，遊皇宮，渡沙漠，窮高山，涉清流。這其間，不消說有「如歸故鄉，如登仙界」的快感。

患戀床症的人，也有他的清福的。

燕京新聞廣告價目表

- (甲) 每次每吋洋三毛
(乙) 四吋或四吋以上之廣告九扣
(丙) 廣告之刊登一月或超過一月者每吋洋二毛
(丁) 每月包吋超過一百五十吋者每吋洋一毛五分
(戊) 小廣告每單位(由一行至五行)洋二毛
(己) 小廣告刊登二次以上者九扣
(庚) 每一廣告同時於英文版及中英版均刊登者照價八扣
- 註**
- (一) 中英文廣告同價
(二) (甲)(乙)(戊)及(己)種廣告皆於刊登完畢後付款。(丙)(丁)兩種廣告皆每月底結賬一次。
(三) 本廣告之「吋」，係寬以吋作單位，長以欄作單位，每欄約寬一又四分之三吋，故實際每「吋」廣告所佔之面積為一又四分之三平方英吋

燕京新聞緊要啓事

啟者茲以吾燕京同學，自離校後，散居各處。常以地址不明，音訊隔闕。每感舊日同窗，一朝分手，音問渺然。雖欲常通積愆，亦以種種關係，饋鯉乏人。本報有鑒於此，特闢校友通訊一欄。凡校友與校友間，不論在校離校，欲交換消息而不得其地址者，皆代爲披露。若能常以校友消息見賜者，尤所歡迎。

買聖誕禮品

- 各種美術賀片……………仿古賀片……………
兒童玩具……………絲織山水畫……………耶
穌聖像……………鏡框……………化粧品……………
新出仿古裝訂之小說詩詞集等，均
無上之聖誕禮品也。

到進競書社

校務執行委員會議決 校園內嚴禁行獵

博愛理女士曾函本報

自從李橫宇君在燕大未名湖獵獲野鴨後，頗引起一般學生的注意與興趣，因此生物教授博愛理女士的工友所養的兩隻鴿子，便成了槍下的犧牲品。爲了這件事，博女士曾投函本報向同學發表意見。至於該校當局因認爲在校內任意放槍行獵，不但有礙校景，而且足易危害人命，所以在前天發出通告禁止。原文如下：

查本校校園內近來有人持槍行獵，致飛鳥驚散，園景減色，茲經校務執行委員會議決，本校園及各教職員住宅區內，一律禁止射擊飛禽。特此布告通知此佈。

口琴演奏會

名曲五段的介紹

不同的旋律，不同的風味

口琴的旋律，是和別的樂器有不同的風味。口琴是輕巧的東西，可是牠也具有一切「時間的」美的優點。燕大口琴會在七日演奏的消息已經登過本報，現在再把他演奏的十六段名曲中，介紹最著名五段的故事：讀者們讀了這篇介紹，再去聽他們的演奏，一定對於這種藝術會有較深刻的認識。

天國與地獄

是英國古時的傳說：奧理菲亞斯Orpheus因爲他妻子死了，而到地獄中去尋她。請求閻羅王放還他的妻。他本是一個拉琴的名手。在地獄中給閻王彈琴聽。優美的旋律感動了任何人，因而他的妻乃由他領着回到人間。但閻王告訴他要到人間以後才能看她的了。劇烈的熱愛是忍不

的。劇烈的熱愛是忍不

升的時候。軟軟的春水，輕飄的掠過去，像是置身於多瑙河畔了。

林中鐵匠

是一種描寫樂。沈沈的夜色籠罩着樹林。鳥們啞啞的醒了。雞的報曉，寺院的鐘聲，漸漸的天明了。晨禱開始，遠遠的有人合唱着讚美詩。寺鐘六報，鐵匠起而試錘。熟練的打鐵成鋼的旋律。正式捶打的聲音遮着了林中的一切。

燕大潞河校友 爲母校籌款

建築新校舍

通縣潞河中學爲華北有名中學，因其遠在通縣，故學生生活除讀書運動外，別無城市之習好，運動健將如陳盛魁張齡佳畢華慶王精潔等皆該校畢業生也，近兩三年來，因學額日增，班級加多，已不敷應用，故該校當局決發起募捐運動，以建築新宿舍，燕大之潞河校友，首爲響應，於星期日該校

漢中商旅

遠處的一串鈴鈴，漸漸逼近來。純是沙漠中的風味。慢慢的從面前經過，又慢慢的走了。最後是風送來的一響鈴聲。旋律是帶有東方的色彩的。

茶花女

根據法朗士的傑作大歌劇Vendi作了茶花女的歌劇。所選的一節是茶花女回憶與阿蒙初戀的熱情而唱的。一個弄情女子的素戀，一個美妙的回想。

多惱河之波

自始至終是描寫流着的水。使人連想到月夜泛小

校長陳昌祐來平之便，舉行全體校友會，討論進行事宜，昨晚九時復假第二食堂開會，到會者三十餘人，決議除個人盡量認捐外，並向外作擴大募捐運動，以期完成是舉云。

任教天津中西 成績優異

燕京大學畢業生之服務教育界者，幾佔全數之半，一九三二年化學系畢業生管君善堂，自畢業後，即從事教育事業，歷任北平匯文，真光女中理化教員，去歲被天津中西聘爲該校理化主任，教法之新穎及作事之認真，久爲全校推崇，是期全省會考，理化爲最難之一科，而該校無不及格者，此次天津舉行之初中科學演講比賽會，該校初中二年級學生魏經淑女士在管君指導之下，奪得第一，講題爲「眼的衛生」一聞管君將更努力指導，以期下屆比賽會時，效燕大於一九三〇年五大演講會中，包辦前三名之舉。

女校體育會 舉行乒乓球賽

溜冰會將組成

女校體育會，爲了天氣漸冷，遠足運動暫停，現在正預備各種戶外運動如乒乓球等，戶外運動有溜冰，據說要有一個非正式的溜冰會成立，使同學們能互相聯絡感情，同時鼓勵溜冰的興趣。

冰球隊選舉 歐陽頤爲隊長

並議決練習時間

冰球隊昨晚開會選舉的結果：歐陽頤當選爲隊長，錢雅當選爲幹事。到會的有十六位，體育主任黃國安和新聞系教授壽士芬也參加。議決練習時間是每星期二，四下午四點半到五點半，星期三晚九點到十點。星期二，四這兩次練習，凡隊員都要按時出席，如果因事不能到，必須在當日十二時以前將充足的理由通知幹事或隊長，過十二時通知者罰洋二毛，過練習時間才通知者罰洋四毛。現在每隊員預先交保證金一元。據說今年冰球隊除了參加五大青年會主辦的國際冰球賽之外，還要參加北平青年會主辦的國際冰球賽。本年的實力很強，除了幾位老將之外又加了幾員新秀，在五大青年會比賽中很有希望。

燕大津校友 前日改選職員

燕京大學津校友會，前日上午十二時假法租界大華飯店舉行常會並聚餐，席間請司徒雷登校長長講，選舉即改選一九三五年執行委員，計：王載之，韓淑信，朱麗來，胡鍾慶，陳錫三，言雅潔，郭崇英，沈膺，唐炳亮九人被舉爲新執委。是日列席共三十餘人，極爲歡洽云。

煤毒

朗潤園工友殞命
由雇主出洋五十

這是一件很不幸的事：住在朗潤園十八號的汪祥慶先生在上星期六下午雇一個姓南的僕人，當晚住在汪家廚房裏，就被煤氣薰死。星期日下午已由北平地方法院派員檢驗，南姓家屬已把死者抬往某廟。馬文綽諸先生設法，由汪家拿出大洋五十元了事。死者叫南慶銘，冀州人，年三十六歲，遺一妻二女一男，南職開很久，到汪家服役，請定工資六元。不幸當晚就死在那裏。

今晚時事座談會
徐淑希參加指導

今晚晚上九點開會的時事座談會，除由會員張淑義梁惠分別報告國內外大事外，還有該校政治學系主任徐淑希先生參加指導。除該會會員外，並歡迎任何同學到聖人樓一〇五號去旁聽。又聞現象社將贈送該會會員每人「現象」半月刊一本。

燕大友聲出版

燕大當局爲使校友明瞭學校近況，特印燕大友聲一書，不定期出版。第一期已於上月三十日出版，內容有陸代校長談話家務，和校務紀要，校友簡訊，和通訊等。據校長秘書謝景升談，此書共寄出二千份。

伍英貞女士講演

宗教學院第二次公開演講

宗教學院第二次公開演講，定於十二月七日下午四時在寧德樓禮堂舉行。主講者爲伍英貞女士，題目爲宗教與教育的關係。該講內容包含近二十五年來人們對此問題的各種態度與方法，以及現在的趨勢。問題的核心是在宗教與教育的關係。歡迎聽衆。

歡迎聽衆。

女校離校學生

最近女校離校的學生有三個人，計有一年級新生黃新玉，二年級生王安福，皆因病而退學。此外尚有三年級醫預生顧謝翰翰，是因家事太忙而離校。

二院開讀書室

女校第二院本有空房一大間，至今尚未有人去住，現在已經決定將他改爲自修室，凡是該院的同學不願去圖書館，而又嫌客廳不能安靜用功者，皆可以到該室去讀書。

大三會計選出

一九三六級（三年級）班執委會，會計選舉，已於上星期在姊妹樓開票，結果阮康成以九票當選王元美七票爲候補。

圖書館提早開門

燕大圖書館原定每早八時開門，爲便利先夜借書者起見，免於上課時間衝突起見，特提早十分鐘（七時五十分）開館收書，該館已於今日公佈。

該館已於今日公佈。

該館已於今日公佈。

THE YENCHING NEWS

Vol. 1

Yenching University, Peiping, China, Tuesday, December 4, 1934

No. 30

190 Musicians To Aid in Presenting Messiah

**This Year's Handel Oratorio
Is Most Extensive Effort
of Choral Society**

A hundred and ninety musicians will participate in the grand presentation of Handel's famous "Messiah" by the Yenta Chorus, Dec. 18, at the Peking Hotel, according to Mr. Bliss Wiant, conductor of the chorus.

The chorus will be made up of 150 singers, which will include a small group of former Yenchinians now connected with the P.U.M.C. who have written to Mr. Wiant expressing their wish to sing again with the chorus when it presents its annual performance at the city.

The Messiah will be sung in Bashford Auditorium on Sunday, Dec. 16, two nights before the presentation at the Peking Hotel. Last year the chorus had grown to such dimensions that the stage of Bashford Auditorium could not hold all the singers, necessitating their being moved to the balcony. It is thought they will again occupy the balcony this year.

Playing with the Yenching orchestra will be the entire Peking Hotel orchestra, and a few students from Tsinghua who come over to Yenching each Tuesday evening to practice with the "Messiah" orchestra.

Thirty musicians will comprise the orchestra, which plays the pastorelle and the overture from the oratorio. When the present school year began, Mr. Wiant hoped to have an orchestra accompany the entire program. The orchestra music, however, that was on hand was not of the same edition as the music used by the chorus. Mr. Wiant would for the accompaniment, but the music did not arrive in time to allow the orchestra sufficient practice.

The four soloists this year have never sung together before. Three last year's soloists were campus personages, but this year, only Mr. J. D. White, tenor, is a Yenchinian. Dr. Robert L. McCandless of Huaiyuan, Anhwei, will carry the bass solos, Miss Ida Fischer of New York the soprano, and Mrs. Arthur E. Henke of Shuntefu the contralto.

Four pianists and organists will accompany the singing. Mr. Edwin Beale, who was graduated from Ohio Wesleyan College last year and now connected with Truth Hall Academy, will play the organ. Accompanying Miss Fischer will be Mr. C.H.E. Chou, western returned student. Miss Chang Wei-ch'i accompanies the chorus on the piano, and Miss Ruth Stahl, head of the Yenching Department of Music, will be at the organ.

This year's presentation of the "Messiah" ought to be the finest thing of its kind ever sung in China, said Mr. Wiant. The chorus itself is improving each year, and more and more students know their parts more thoroughly.

Skating Rink Is Prepared; Winter Sport in Full Swing

Electric lamp poles and boards that marked the ice-hockey rink were put up yesterday. The seats were finished today. The ice itself is unusually smooth this year, the lake having frozen completely overnight and there being no warm sun during the daytime to melt the ice away.

A layer of dust made skating unsatisfactory the first few days after the lake had frozen. On Saturday, workmen wiped most of the dust away, and water was sprinkled for the first time on Sunday night. The skating season is here.

University Prohibits Bird Shooting on School Campus

The widow or widower wild duck will live in perfect safety in the big lake next spring when it comes back by itself or with its new mate, as the university authorities have proclaimed protection for birds on the campus. The ruling says that hereafter shooting of birds on the campus and in the faculty compounds will be strictly forbidden.

The Yenta Harmonica Club will present a program Friday afternoon in Bashford Auditorium at 4 o'clock. The list of selections to be played include several solos, duets, quartets, and band numbers.

Carbon Monoxide Kills Cook in Lang Jun Yuan

**Nan Ch'ing-yung Had Been Given
Work Only Day Before by
Wang Hsiang-ching**

Nan Ch'ing-yung was found dead of carbon-monoxide poisoning Sunday morning. He had been engaged as a cook by Mr. Wang Hsiang-ching, 18 Lang Jun Yuan, only the day before and after cooking his first meal for his new employer he slept in the kitchen that night. The kitchen stove generated gas during the night which poisoned Nan in his sleep. Efforts of Dr. Learmonth to revive him after he was discovered dead Sunday morning were fruitless.

Nan was a native of Chichow, a small city on the Luan river inside Hsifengkow, and had been without employment for some time. He leaves a widow with two daughters and one son. Mr. Wang gave \$50 to the family of the deceased. The Peiping public safety bureau officials held a postmortem and placed the body in a temple to await burial.

Yenching Hockey Team to Start Practicing for 5-U Ice Contests

The Yenching Hockey Club held its first meeting of the season last night, electing Ouyang Yi captain for this year and Mr. Vernon Nash adviser. Ch'ien Yung was elected manager. After adopting blue and yellow as the official color for their uniforms, the team decided to hold regular practice on Tuesday and Thursday afternoons from 4:30 to 5:30, and one night workout a week on Wednesday night from 9 to 10 o'clock. Members absent from practice will be fined unless excused.

The Department of Physical Education for men will provide transportation for the team for all 5-U league games played off the campus, and will furnish tea for guest players when local games are played, according to K. A. Wee. He also hopes that his department can aid the team financially in entering the International Hockey League contests in Peiping this winter but does not yet know if this can be done.

Overseas Chinese Visit Campus

A group of about 25 overseas Chinese visited the Yenching campus this afternoon. In China to attend the 5th National Kuomintang Congress in Nanking, the visitors come from such widely separated places as Hawaii, Java, Malay, Siam, the Philippines, Burma, and the Straits Settlements.

Communty Tea Tomorrow

Yenching Faculty Members are reminded of the tea at President Stuart's house Thursday afternoon at 4 o'clock, at which time the Community Chest budget will be presented.

Yenta Calendar

Tonight

Tuesday, December 4

7:00 p.m.	Current Event Discussion	Sage 105
8:00 p.m.	Faculty Discussion "Yenching's Distinctive Function"	President's House

Tomorrow:

Wednesday, December 5

8:50 a.m.	Ninde Chapel—Mr. K. Y. Ma	
	Sage Chapel—Mr. Wei Yung-ch'ing	
7:00 p.m.	2nd Journalism Assembly	President's House

Thursday, December 6

8:50 a.m.	Ninde Chapel—Miss Lucy Burt	
	Sage Chapel—Mr. Lin Ch'i-wu	
4:00 a.m.	Presentation of Community Chest Budget	President's House
6:45 p.m.	Yenta Chorus	Sage

UNTIL CHRISTMAS

Thursday, Dec. 6

4:00 p.m.	Presentation of Community Chest Budget	President's House
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Friday, Dec. 7

4:00 p.m.	School of Religion Lecture "Religion in Relation to Education"	Ninde Chapel
	Miss Myfanwy Wood	
4:00 p.m.	Harmonica Recital	
	Yenta Harmonica Club	Bashford Auditorium
7:00 p.m.	Chinese Drama Travelling Dramatic Society "The Easy Way"	Bashford Auditorium

Monday, Dec. 10

4:00 p.m.	Board of Managers Meeting	President's House
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Saturday, Dec. 15

7:00 p.m.	University Social Meeting	Boyd Gymnasium
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Sunday, Dec. 16

	Yenta Choral Society "The Messiah"	Bashford Auditorium
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Tuesday, Dec. 18

11:20 p.m.	Last University Assembly of Semester Speaker, Dr. J. Leighton Stuart	Bashford Auditorium
8:30 p.m.	Yenta Choral Society "The Messiah"	Grand Hotel de Pekin

Thursday, Dec. 20

	English Dramatic Club Plays	Sage Auditorium
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Saturday, Dec. 22

	Yenching Christmas party, beginning with ice contests at 2:00 p.m. and continuing on through the evening.	
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(Your additions to this calendar are welcome)

The Yenching News

English supplement of the Yenching Hsin Wen, (燕京新聞) laboratory publication of the Department of Journalism of Yenching University, Peiping, China.

Published three times a week on Tuesdays, Thursdays, and Saturdays.

THE INWARD I

The best part about being a story-teller is that folks get in the habit of saving the good ones they hear for you. At the tea for the Humes the other afternoon, a member of our community revealed that a family from the Customs was coming out for the week-end. Someone observed that such an invitation looked like it might have an ulterior motive, considering that we are in the season when the Christmas packages are beginning to arrive.

Whereupon Mrs. E. H. Hume told this one: a mechanic and his espoused turned up at the home of a preacher friend of theirs in America to be married. Before the ceremony, the prospective bridegroom drew the parson aside and said: "I'm sorry but I haven't any money for a fee, I *can* do something, however, worth a great deal for you; I can easily fix your light and water meters so that they won't register."

My Annual Plea for Some Sense

The writing of "Christmas" above reminds me that it is time for the regular plea that we show a little restraint in the fixtures for the holiday season. Since we only have the one day as a holiday, the piling up of both social engagements and public performances can reach a point where the potentially happiest season of the year becomes a nightmare of rushing about.

At this time also each year, I grow weary trying to keep "Xmas" out of print. Santa Claus, St. Nicholas, Father Xmas, et al, have displaced the Christ child enough in the festivities without going the final step of removing all traces of even the name of the one whose birthday celebration it is.

Too Much Like Algebra to Me

The Provost of Oriel, now retired, with whom it has been a delightful privilege to correspond ever since I went down from Oxford, always writes "Xtian" for Christian, "Xtianity" for Christianity, and so on. I don't mind that since I know that the "X" consciously stands in his mind for the Greek initial of Jesus' name, which is an historic symbol therefor. But in general use, the "X" in Xmas seems too much to me like the mathematical symbol for "the unknown quantity", which is, perhaps, as it should be.

While we are on the subject, might as well remind you of the remarkable passage in "Anthony Adverse" in which the author discusses the agitated way in which

Christendom has always reacted toward anyone who took the example of Jesus too seriously. It's worth quoting in full, though perhaps it would be more appropriate as a "Book End" excerpt in preparation for the discussion group which is discussing the question as to why the coming of a Christian social order is so long delayed.

How Christian Saints Are Made

"Brother Francois and his kind are the men who have always made Christianity a dangerous religion. Just when the church is about to be taken for a decorative and snugly woven cocoon on a dead branch of the sacred tree, a place for a few fat slugs to hibernate where they have softly spun themselves in, *pouf!*—that cocoon bursts and the beautiful, living psyche of Christianity emerges.

"There is always a great running around then and waving of fine-meshed theological and political nets. The state is particularly anxious about such lepidoptera getting loose. Property! When the state can't kill a specimen quietly in a corner before its wings are dry, the church captures it and pins it on a card marked 'Saint Somebody'. Then the faithful come and see the body in a glass case, usually the glass is colored. But there it is, catalogued, and belonging to its proper order. Now and then it may be permitted to work a few harmless miracles. A pile of crutches accumulates, or the story of the poor butterfly edifies the piously sentimental. They imitate its flutterings.

"Meanwhile the hard-working caterpillars keep making more Gothic or Romanesque cocoons for the slugs, always on the same closed pattern. They, of course, do not know yet what a Christian cocoon is really for."

Almost afraid to quote this, lest I be arrested.—V. N.

Freshman Instructors to Meet Friday at 4 p.m.

The meeting of Freshman doyens and instructors which was scheduled for yesterday afternoon has been postponed until Friday at 4:00 p.m. when the meeting will be held in Room 103, Sage Hall.

Following a suggestion of Miss K.K. Lei, chief doyen of Freshman women students, discussions at the meeting will now include women students as well as men.

In calling the meeting Mr. Hsia Yun, consultant on student welfare, requested instructors and advisors of Freshmen to submit information about both good and poor students, so that uniform methods and systems may be worked out in dealing with them. For those instructors who do not care to write down their impressions, Mr. Hsia says that verbal reports on their students will be acceptable at the meeting.

THE LETTER BOX

Dear Editor:

May I raise for discussion in your columns the question of our need at Yenching for some standard of good form (Li—禮) in the conversational medium to be used at social gatherings? What are the demands of courtesy and thoughtfulness in a mixed group of Chinese and Westerners when some of those present use only one of the languages—Chinese or English—commonly employed on this campus?

Often the Westerners, in spite of their limited use of Chinese, make earnest efforts to put all the conversation into Chinese when there are those present who do not understand English. When only a few non-Chinese-speaking foreigners are in the group some Chinese is sure to translate for them. In some cases where non-English-speaking Chinese are present the effort to conduct the conversation in Chinese is kept up for a few rounds. My own experience is that very soon the conversation slips into English, and no one seems to feel responsible for translating into Chinese for the benefit of those excluded from enjoying the chatter. Does this happen because the foreigners' use of Chinese is too limited for successful social conversation? If so, who is responsible for translation?

If a foreigner wants to try conversation in Chinese, either for the sake of those who speak no English or for the practice of Chinese for himself, should the Chinese present encourage him, or should they remind him that their command of English is far better than his command of Chinese?

Are there advantages in trying to develop a bi-lingual community?

Who can suggest the golden mean for Yenching?

Yours for light and leading,
L. C. Porter

The Most Appropriate

Christmas Present—

A Subscription to

The Yenching News

Mei Fu Adds Large New Bus To Tsinghua Run: Three More Are On Way

A large Studebaker bus, capable of seating 27 passengers, drew the wonderment of gaping Yenching students Saturday. It was the new bus of the Mei Fu Bus Company put into service for the first time.

The bus is one of four to be installed in the Mei Fu run from Tsinghua to the Y. M. C. A. Another is being outfitted at present and will see service in three weeks. Two more will be added soon to the present group of busses owned by the Mei Fu Co, according to Mr. Pao Yang-wu, garage-master of the Mei Fu Garage in Haitien opposite the toll-station.

Each of the Studebaker engines of the new busses cost Mex \$3,400. To outfit each of them cost nearly \$2,000, bringing the total amount to over \$5,000 for each bus.

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Chin-Hsu Wedding Is Attended by Crowd of Over Six Hundred Guests

One of the season's brightest social events was the Chin Ch'in-po—Hsu Wen-ying wedding Sunday afternoon at the Western Returned Student's Club on Nan Ho Yen. More than six hundred friends and relatives of the bride and groom, including two hundred Yenchingians, jammed the halls of the club to witness the marriage of these two well-known young people.

At 4:25 p.m., the news that the bride had arrived sent the guests into high excitement. All through the violin solo, the andante movement from Mendelssohn's violin concerto, the guests waited impatiently for the small student orchestra to pick up the strains of the "Bridal Chorus" from Wagner's opera "Lohengrin".

Four bridesmaids and the maid-of-honor attended the bride who came in on the arm of her father. Two little flower-girls strewed the path with flower petals. The bridesmaids, the Misses Wu P'ei-min, Fang Nien-yü, Chin Ch'i-ju, the groom's sister, and Betty Chin, his niece, were all dressed in soft green. Miss Stella Chin, the maid-of-honor, wore a light yellow dress. The bride herself appeared in light orange, with a long veil trailing behind her.

Mr. Wu Tien-te acted as best man to the groom. Dr. Y. T. Tsur, former chancellor of Yenching officiated at the wedding ceremony. It was ended by the customary three bows all around.

As the orchestra played the "Wedding March" from Mendelssohn's "Midsummer Night Dream", the bride and groom left the hall amidst a shower of confetti and good-wishes.

The wedding climaxes a romance that started four years ago when Miss Hsu, "Patty" to her friends, was a freshmen in the Department of Music of Yenching. She left school before the end of the spring term of 1932.

The newly weds did not go on their honeymoon, because Chin must continue with his special studies at the P. U. M. C. The couple are now living at the groom's father's home on Kaka Hutung.

The little orchestra that furnished the wedding marches was headed by Mr. Bliss Wiant, who played the piano. Liu Ch'ing-tung and Ku T'ing Ch'ang played first violin, Shen Shih-ch'ang and Ch'en Fang-chih second violin, Lu Ch'i-wo cello, and Ch'ien Nai-jen flute.

Yenching Choir Sings at P.U.M.C. Thanksgiving

The Yenching choir of thirty singers sang at the P.U.M.C. Thanksgivings service Sunday morning, which was led by Mr. Egbert Hayes of P.U.M.C. and consisted of singing, prayer, scripture reading, without sermon.

The choir sang Rachmaninoff's "Triumph, Thanksgiving," and Purcell's "Rejoice in the Lord Always". Hu Ts'ai-chi played a violin solo, Mozart's "Andante from Quartet in D. Minor", a piece that exacted deep emotional control.

After the service Mr. and Mrs. Hayes entertained at lunch for the entire choir. Also three former members of the Yenching chorus now in P.U.M.C., and Mr. Li Jen-kung, popular tenor, were guests.

Six year's ago, the Yenching choir sang in P.U.M.C. for the first time at the invitation of Dr. Y. Y. Tsu.

Each year after that, the choir has sung there until today it has almost become a tradition for the Yenching choir to sing there once a year.

Members of the choir are: sopranos, Chang Wei-Ch'i, Chang Shu-yu, Cheng Mei-te, Hsu Shu-chieh, Liu Mei-sheng, Jung Hsiao-jun, Tou Hsueh-ch'en, Wang K'e-ch'ing, altos, Chang Wei-ying, Ch'iu Hsueh-e, Margaret Hayes, Kuo Huai-ying, Su Hou-pin, Heh Chu-sheng; Tenors, Chang T'ien-hu, Oliver Hanson, Li Huo-hsiang, Tu Yeh-k'o, Yang Yu-chun; basses, Ch'en Jen-lieh, Hou Hsiang-lin, Hu Ts'ai-chi, Ku T'ing Ch'ang, Li Hsiu-cheng, Shen T'ien-chueh, Yu Pai-yen, and Chang Han-ch'a.

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Campus Fortnightly Strikes Out for "Freedom of Youth"

In an effort to solve the "problems of youth" by themselves a group of Yenching students, mostly of the departments of political science and journalism, has published a Chinese fortnightly called "Phenomena". The first issue came out Saturday. The editor-in-chief is Mr. Kao Ming-k'ai of the Department of Philosophy. The foreword professes that they (youths) do not want older people to "bother them and cheat them." The problems of youth must be solved by the youths themselves, who are the right persons to solve these problems, says the foreword. The fortnightly is called "Phenomena" because while it deals with the major problems of youth it also concerns with any other problem affecting youth.

The contents of the first issue are divided into four sections namely, national and international current events, problems of youth, culture, and book reviews. Articles on the problems of youth are "Problems of Study" and "Conception of Modern Morality" only. They expect to publish more articles on these problems next issue.

Tientsin Alumni Entertain Stuart

A dinner party was held by the Yenching Alumni Club in Tientsin on Sunday at the Ta Hua Hotel. During the dinner, Dr. J. L. Stuart gave a speech before about thirty members who were present. After discussing some necessary plans, new officials for 1935 were elected. They are: Wang Tai-tse, Han Hsu-hsin, Chu Li-lai, Chen Hsi-hsan, Yen Yung-hsi, Kuo Chung-ying, Shen Ying, Wu Tse-pu, and Tang Ping-liang.

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Yenching Cage Team Walks Away from Fujen Quintet; Catholics Win In Football

The Varsity five trounced the Fujen basketball team in a lopsided contest last Saturday afternoon 54-20, in a second round 5-U game in Warner gymnasium.

In the first quarter the Fujen players led off with a fast offensive, Kwei Li-yuan and Tai Shih-cho each making two beautiful long shots to give their team the lead in the first few minutes of the first quarter. But the Yenching men soon rallied. An Li-tseng, Tan Kuan-ying and Lin Ch'i-wu each scored four points for the team to end the first quarter with a score of 13-8 in favor of Yenching.

In the following three quarters, Yenching was always ahead with Fujen playing a definite defensive game. Yenching players displayed a long series of shots one after another. The game ended 54-20, in favor of Yenching.

The varsity football eleven suffered its first league defeat from the Fujen team in a hard fought battle in their second round 5-U game the same afternoon in the east field, the game ending with a score 2-0.

The second Yenching basketball team won its first game Saturday afternoon in Warner gymnasium when they played a Fujen department of physics team, in a close fought battle which ended in a 23-22 score in favor of Yenching.

The game was played right after the Varsity 5-U basketball match. The strength of both sides was about equal. Though Yenching was leading in all four quarters, it was by a difference of only one or two points. The last quarter was the most exciting one. Toward the last minute, the Fujen men were leading by three points. But Liang Yun-Yi and Chu Pao-chen each put in one basket in the last thirty seconds to end the game with Yenching leading by one point.

The Fujen tug-of-war team forfeited to Yenching, thus giving Yenching one victory and no losses in its 5-U league standing.

Dr. Sharman's Eyesight Improving, Says Letter

Friend's of Dr. Henry B. Sharman will be delighted to know that the eyesight of this renowned Biblical scholar is very much improved since he left Yenching in 1929. Mrs. Sharman has written to this effect in a letter to Mr. Bliss Wiant.

Mr. Sharman was visiting professor in Yenching in 1927-1929. While here, he started and led a weekly discussion group on Bible study, something which has been carried over into the habit of the weekly discussion groups now so popular in Yenching.

His specialty is the so-called "harmony of the gospels" in which he takes the four gospels of the New Testament and molds them into one book, so to speak. He has written "Records of the Life of Jesus", a widely read book.

Leaving Yenching in 1929, Mr. Sharman went to Pendle Hill Center, Pendle Hill, Penn., where Henry Hodgkin first headed the college there. Mr. Sharman taught there during the winters, leading summer seminars during the vacation periods.

Mr. and Mrs. Sharman are now residing in Pebble Beach, Monterey County, California.

Journalists Meet in 2nd Departmental Assembly

Students and faculty members of the Department of Journalism will meet for the second departmental assembly tomorrow night at the President's house at 7 o'clock. Mr. Liang will lead the discussion by speaking on "As Journalism Looks to Me". Discussion be followed by a social.

Cross-Country Team Runs From Hsichihmen Today

The cross-country team practiced this afternoon at 4:00. First carried by car, the runners started from Hsi Chih Men and "ran home," covering a distance of about four miles.

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Notice to Car Users:—

Two motorcars are now available, on occasion, by members of the Yenta Community. One is owned by the Department of Journalism. The other is privately owned by Mr. Stephen Tsai but can be obtained by his friends and acquaintances (when it is not otherwise engaged) on the same basis as the Journalism Car.

For the greater convenience of all, one reservation record book will be maintained in the Power House office, which can be reached promptly by phone at all hours. In reserving a car, preference for either auto may be indicated. The Journalism Car has two fixed engagements at present, as follows: Mondays at 6 p.m. and Fridays at 7 a.m. The Tsai Car is reserved regularly for Wednesdays at 2 p.m.